

INTRODUCTION

Paraphrased from an introduction written by Dr. Franz Hartman to the 1888 edition of Secret Symbols

Alchemical Medicines of the Soul were used in ancient times by the Royalty and high priests of Egypt. In modern times they were also used by initiates of Western Mystery Schools such as the Rosicrucians and Golden Dawn . The use of these products had a two-fold nature. The first being to create a state of homeostasis within the human body. The second objective was to use these products as a catalyst for spiritual evolution, when used in conjunction with the proper Hermetic meditative techniques.

The techniques used in the production of these exquisite preparations are from an era when man saw the entire earth as one giant living, sentient being. The methods used to ensure that the vital spark of life is not lost during production seem ridiculous to the modern day scientist. Yet it is this very *natural* approach to medicine and spirituality so many Americans are desperately seeking today.

Presently there is a massive shift in consciousness happening in America with respect to medicine and spirituality. The old dogmas are not fitting properly into the jigsaw of modern life. People are looking for a more intimate, natural approach to life. They seek to prevent disease by the use of natural substances instead of waiting for some debilitating disease to take hold and then be subjected to the anti-medicine approach of standard allopathic cures. They seek to develop a closeness with nature and develop a personal spiritual gnosis not available to them in orthodox religion.

The fact that many people do not even realize that Christianity has its own mystical heritage is a testament to the will of the early organized church to stamp out any spiritual concepts opposed to its paradigm, which they conveniently labeled heresy. Try as it might, the priesthood of the day could not eradicate that which every human soul is born with as its most prominent birthright. The truth is that the kingdom of God is at hand, and its emergence into manifestation simply awaits your willingness to travel the *Path of Return*.

Early Christian Gnostics understood that Jesus the Christ was not the great exception, but indeed the great example. These disciples of the Christ knew that the divine spirit truly resides in, and was the sum total of, all manifestation. This was exemplified in that most wonderful and ennobled product of nature, the *Human Being*.

The Hermetic Science teaches that the soul known as Jesus the Christ was the first human being to make the evolutionary leap from Homo Sapiens to Homo Spiritualis. It teaches that this soul through many incarnations grew, through practice, in awareness of its true identity and nature. When this soul came into this world as the human we call Jesus, it was born a perfect son of God, his consciousness being completely and perfectly aligned with the Divine Will. The early

Gnostics knew that the path tread by their Brother Jesus the Christ was open to all, and that any who traveled this path would undergo the same evolutionary change. The call of Christ to pick up your cross and follow him did not mean to these people what it means to the mind of the modern Christian. No, they were not content to sit back and await the far off return of some mythological character. They knew that the kingdom was at hand, and literally all about them. The task was not one of passive expectation, it was, and is, truly a conscious work on the self. A work enabled by the understanding of one's true nature and the role we ourselves play either consciously or unconsciously as our inherent creative processes, weaves the fabric of our environment from our mental habitations.

The threat of the regenerated being, of spiritualized humanity was too much for the priesthood in the time of Christ as it is in our day. If every human soul knew of and communed with the presence of the divine in their being, there would be no need for the hierarchy of the modern day church. Indeed its very existence centers around you pursuing the gold of the mines, and never prospecting for the gold of your inner being. And so with epitomized tyranny the wolves in shepherds clothing set out to extinguish the flame of hope. Again I say you can not annihilate the truth, least yea be so arrogant as to think yourself capable of blotting out the sun.

Sometime in the late 17th century a New Hope appeared on the mental horizon. Its emergence signaled a return of the light, which the forces of empire and church, had struck back at and tried to extinguish. A secret society of men and women was said to have populated the countries of Europe. The persons belonging to this society were said to possess superhuman - if not supernatural - powers; it was said these persons could foretell the future, their intellect allowed them to understand the deepest secrets of nature, they could even transform the base metals of lead, copper, iron and mercury into gold. Because of their intimate understanding of nature, these advanced souls were said to be able to command the Elemental Spirits of Nature and knew the secret of the Philosophers Stone, the Universal Panacea which rendered it's possessor all-powerful, immortal and supremely wise.

I have read of accounts in recent history, which testify to the actual transmutation of gold. It is also my understanding that the British Museum has a piece of gold made from alchemical transmutation.

The Western Adepts never disputed the claims made about them, in fact they asserted that there were many occult laws and mysterious powers of which mankind on the whole knew very little of at those times. It was also made known that this information would remain unknown to orthodox science for many centuries. The reason for this was not because the heart of man was to vile to know such sublime truths, it was simply an outcome of universal law in action. All science is based upon the observation of facts, and facts must be perceived before they can be observed. Western Sages knew that the spiritual powers of perception are not yet sufficiently developed in humanity as a whole to enable them to perceive spiritual things. If our spiritual

powers of perception were fully developed we would see a universe peopled with beings and things quite different from ourselves and other things here on earth. The universe of those who can truly see with both physical and spiritual eyes is said to be filled with things of life, whose beauty and sublimity surpass the most exalted imagination. We would then be able to learn and perceive of mysteries in which by comparison the art of making gold sinks into worthless insignificance.

I am not in a position to demonstrate the validity of statements made by ancient and modern Western Adepts. It might be said by some, that the accounts of our elder brothers accomplishments were allegorical and that the true meaning of the stories of such events are completely misunderstood. My testimony speaks only to the intangible changes of the interior man, as he is liberated from the bondage of appearance, to the singular truth of spirit. Can what science terms as a subjective reality, have a lawful basis of existence and operation in the objective world? Indeed Hermetic Science says that the foundation of the outer world, is the interior world of spirit, a world which is not subjective at all, but operates within a parameter of physical laws appropriate to its degree of density. It is doubtful that my testimony will strengthen or validate a doctrine which has been rejected out of hand by modern scientific authorities. Yet what can they know of the world of nature when all they have seen of her and known of her is that which is apparent to their external senses? Is it even possible, or advisable, to try and convince persons of such things, when they are only capable of seeing the human being as an intellectual animal.

What and who is man? So long as we know nothing about the true nature of the *Human Being*, except its anatomy, physiology, and outward functions, we cannot hope to even begin to realize the divine attributes, which the real being - the regenerated spirit - possesses.

Before we can hope to know anything about the Divine inner man, the consciousness of our own divinity must first become alive within ourselves we must attain self-knowledge. What is it that the human being can actually know, except that which is in itself, all other learning is actually speculation, guesswork, belief and opinion.

What science has taught about external things is based on how we as a species stand in relation to it. But the invisible powers, which are the causes of external appearances is comparatively little known or understood. This is because these formative forces produce no impressions upon our minds and are therefore non-existent within our own selves. It is true that we may employ our fallible intellectual skills to draw logical deductions in regard to the unknown reasoning on the basis of that which we *imagine to know*. But this is not *true knowledge*, it is just speculation and theory. Such theories and opinions may be true or false, they may last a few years, only to be replaced with new theories. The New theories may or may not be correct, and may in-fact replace theories that were actually better suited to demonstrating the one truth with many expressions. The above is not the kind of knowledge that spiritual science is based on. The tenets of spiritual science are the results of direct perception and understanding of the truth. Only when the truth exists within ourselves can we know it. This knowing of the truth is possible only through knowledge of the self.

Modern science is excellent in reporting and classifying the external nature and properties of things. But there are certain attributes latent within the constitution of the human being, which if they become developed, call a higher scale of internal senses into activity. Thus the human being would be able to receive spiritual impressions and to hear, see, feel, taste, and smell things that far surpass the power of perception of the normal external senses. Just as the latter may be educated by use, likewise the former may be made more acute and receptive by practice.

If we would just sit back and take notice of the process by which the existence of external things are brought to our inner consciousness, we would easily see that our minds are not enclosed within the narrow limits of our physical form. True any of our individualized consciousness is centered within the organization of our being, but the substance of our mind stretches as far as our thoughts can reach. Hermetic Science teaches that the spiritual power which constitutes the real man, whose center of activity is in the heart of man, and radiates to all parts of his organism, is a universal principle which fills, surrounds, and penetrates all things. Likewise the influence of the rays of the physical sun is manifest everywhere, penetrating into all seeds and germs of plants, and developing their forms according to their individual characters. Likewise the universal eternal power of the spiritual Sun of the Universe enters the heart of man, and may develop an immortal being

The process is a simple and natural one. A ray of spiritual light enters the heart and stimulates the higher elements of the soul into activity and life. It establishes - so to say - a center of polarity in the soul, causing the spiritual germ to expand and engender a higher life than that of which the physical man had been conscious of. Just as the powers of the terrestrial sun enter the heart of a tree and cause the growth of branches and twigs, the development of fruit and flowers the powers of the celestial sun of grace enter the heart of man cause the development of a soul whose activity extends far beyond the limits of the physical body.

This light, being the Life and the Truth shinning into the hearts of all persons, is the Christ, or Redeemer of humankind. It is universal, and there is no other redeemer; it is known to the wise of all nations, although they do not all call it by the same name; it existed in the beginning of creation, and will exist at its end; it is the flesh and blood, the substance and power of the inner spiritual man in his highest divine aspect. This light gives the promise unto the human heart, that by living by the universal law, by balancing the animal elements existing in its constitution, we will be able to realize our true spiritual state of Divine-Humanity and walk continually with the light of the Logos.

This fundamental truth forms the laws of all true religion, and the principle religious systems upon this globe are founded upon this final unification with God. The wise men of all ages know of the birth of Christ, not a man called "Christ" but of the divine Savior, who may be born in every human heart. The Christ is the "Son of God," a ray of Light from the eternal spiritual sun of the universe, shinning into the hearts of men and growing up in the midst of the semi-material elements of man's organization. Nature produces the Christ. She is an eternal mother, for all

forms are evolved from Nature and all return again into her womb. Yet she is an ever *immaculate virgin*; for she has no connection with any external God; the fructifying power of the "*Holy Ghost*" lives and acts within her own center.

The theory of modern Christianity is not in harmony with its practice; in our modern churches theory and practice contradict each other at every step. The true spiritual church of the living Christ is built upon the rock of living Faith, a power by which spiritual truths are recognized; but the modern church is based upon popular ignorance regarding the laws of existence, and held together by selfish and personal considerations. According to the bible, God is a universal Spirit, and can be approached only through the light of the Christ; but modern church-practice makes God the caricature of a man, and the priest an unavoidable medium for communication with him. To the mind of modern man, a faith in God is something which is far beyond the powers of their comprehension, while a belief in the priest is of supreme importance; for the former is ever unapproachable, while the latter can be approached. Such misconceptions are suffered to continue, because they advance the temporal interest of the church. God is dethroned from his seat, and his place is occupied by the priest.

But the true searcher after the truth will not remain satisfied as long as the unknown exists. Having examined the various altars and not found the true God, he at last approaches the altar of the unknown God, around which nothing but darkness exists. But in the center of his own heart there burns a divine fire; and lighting the lamp of his intellect at this divine fire of reason he begins to see the truth finding it far more sublime than he ever dared to hope. Not in books or in religious doctrines of any kind can the truth be found, nor in intellectual speculations. If we desire to know the truth, we must permit it to enter our heart, so that it may become a part of ourselves. Then by the power of self-knowledge we may see the truth in its own light; we may feel it and see it and know what it is.

Oh, how far greater than the god of the churches is the God of the Universe! He is not a limited being to be coaxed and persuaded by priest, but an eternal power, unchangeable as the Law. The God of humanity is the eternal power of Love, the source of all being, whose image exists in the heart of the pure, whose nature is Fire, whose rays are the Light of Intelligence and the principle of immortal Life. Universal religion is based upon the recognition of the truth that all humanity is one.

Let him who desires to feel and know the true meaning of the Cross step out of the gloomy temples where terror and fear, ignorance and priestcraft, have established their throne, and let him worship the true living God, the light and Holy Ghost pervading all nature, the source of all life from man down to the insect, yea, even to the spark slumbering in a stone. The source of all glory and power, knowledge and wisdom, love and harmony; whose activity is manifest everywhere, and whose image should be seen in every human heart. Let him leave priest and monks to their psalmodies and to the contemplation of a dreaded hereafter, which they often

have cause to fear, and let him enter the Living Light which makes even the external material world resplendent with beauty. Let him step out of the musty libraries of our speculative and superficial science and study the book of nature in the light of the latter. Let him brush away the cobwebs which have accumulated in his own chamber; so that the light of truth may enter the windows of his soul and melt the icy crust around his heart and cause him to realize the sublimity and majesty of the God of both Christians and others, The God of the Universe, whom no one can approach but whose nature may be known in the manifestation of his power which evolved the Cosmos.

Man is originally a son of God. If he wants to know the *Father*, he must return to his original divine state and become a Christ, full of the Holy Ghost, the Light of the Logos. He is a child of eternally immaculate Nature; if he wants to know his mother, he must enter into perfect harmony with her and become natural. How can man know Nature as she is so long as he is himself unnatural and imagines her to be otherwise than she is? How can he understand Nature so long as he does not let her light enter his heart, but looks merely at his own unnatural misconceptions regarding her, which he has himself created in his mind? Before man can develop any spiritual powers he must first re-establish harmonious relations between himself and universal Nature; only when he has become natural can he expect to grow spiritually and to be able to obtain command over the divine powers of his mother. True natural science is therefore the basis of all true religion; but to obtain a true knowledge of Nature we must study her as she is, not as she has been represented by those who are continually misrepresenting her, and who know nothing about her except some of her external forms.

It is one of the fundamental truths of occult science that the individual person is an image of Nature. His constitution is based upon the same laws upon which Nature as a whole is constructed, and as a child resembles its mother; likewise man's organism resembles universal nature in everything but the external form. He is a Microcosm of the Macrocosm of nature; containing within himself, either germinally, potentially, or actively, all the powers and principles, substances and forces contained within the great organism of nature, and moreover the great and the little world continually act and react upon each other; the elementary forces of nature act upon man, and the forces emanating from man - even his thoughts - react again upon nature; and the more harmony there exists between man and the laws of universal nature, the more intimate will be the connection between the two: for the two are actually only *one*, the fact of their appearing to be two being merely an illusion which has been caused by man's contravention of the laws of Nature. Let man again become a true child of nature, and of *one mind* with his mother, and he will know all nature by knowing himself. He will then be like the *lost son* mentioned in the Bible, who returns again to the house of his father and has his natural birthright and inheritance restored to him. Let him establish the throne whereon the truth may reside within his own heart, and he will know the truth without the study of books and without theoretical speculation.

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